

# THE CATHOLIC MIND

VOL. XL

*January 8, 1942*

No. 937

CHRISTMAS MESSAGE OF POPE PIUS XII

PIUS XI ON COMMUNISM AND NAZISM

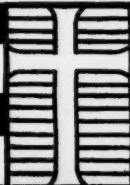
NATIVE PRIESTS IN THE MISSIONS

SOME THINGS NEW AND OLD



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# THE CATHOLIC MIND

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VOL. XL

JANUARY 8, 1942

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## Future World Peace

POPE PIUS XII

*The Official English translation of the Holy Father's Christmas Message broadcast to the world by the Vatican Radio Station, December 24, 1941. Reprinted from the NEW YORK TIMES.*

**I**N THE dawning light of the Holy Feast of the Nativity of Our Divine Saviour, an occasion anticipated always with a lively sense of pride and penetrating joy, as men again prepare to bow down and kneel in adoration before the ineffable mystery of the merciful bounty of God, Who in His infinite charity wished to offer to humanity as His greatest and most august gift His only begotten Son, Our heart goes out to you, beloved sons and daughters in every corner of the earth, and Our thoughts, while not abandoning this world, are raised above it to penetrate the heavenly realms.

The star which served as the guiding light to the cradle of the new-born redeemer even after twenty centuries is still marvelously resplendent in the skies of Christianity.

The Gentiles raged and the nations met together against the Lord and against His guidance.

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## STAR OF COMFORT AND HOPE

In the face of human strifes and tempests the light of that star has never faded. It is not fading now and it will never fade. To it belongs the past, present and future. That shining light has admonished us never to despair. It shines on people even when on the earth, as in an ocean raging in a storm, there is an intensification of those sinister whirlwinds which are the source and origin of widespread carnage and misery.

Its light is the light of comfort, of hope, of immovable faith of life and of certainty in the ultimate triumph of the Redeemer which will overflow as a torrent of salvation for the interior peace and glory of all those who, raised to the supernatural order of grace, will have received the power of becoming children of God because they are born of God.

We, therefore, who in these bitter times of warring upheaval are tortured by your tortures and sorrowed by your torrows, We who live with you under the awful incubus of a scourge which is tearing at humanity for still a third year, wish to speak to you from Our paternal heart on this vigil of the solemn feast of Christmas to exhort you to remain always strong in your Faith and to share with you the comfort of that very real, superabundant and elevating hope and certainty which radiates from the crib of the newborn Saviour.

## HUMANITY RENDING ITSELF

Indeed, beloved children, if our eyes were to be no longer focused about material and carnal things they would scarcely find any reason for comfort. True, the bells ring out their joyous message of Christmas. The churches and oratories are alight, religious chants brighten men's spirits; all is festal and decorative in the sacred temples, but humanity goes on tearing itself to pieces in a war of extermination.

In the sacred ceremonies of this holy season the Church echoes the beautiful antiphon *Rex pacificus magnificatus est cuius vultum desiderat universa terra*—"The King of Peace upon whose countenance all men desire to gaze has been glorified"—the first antiphon of the Vespers of the Feast of the Nativity.

But this resounds in strident contrast with the events about us, whose roar over hill and dale creates a terrifying fracas, devastating lands and homes over wide areas and throwing millions of men and their families into unhappiness, misery and death.

To be sure, there are many admirable demonstrations of indomitable valor in the defense of rights and of native soil, of serenity in the sorrow of souls living through holocaustal flames for the triumph of truth and justice. But it is indeed with a depressing anguish that We recall and, as if in a dream, look upon the terrible armed and bloody conflict which has marked this year now drawing to a close, upon the unhappy lot of the wounded and of the prisoners of war, upon the corporal and spiritual sufferings, the carnage, the destruction and ruin which aerial warfare leaves in its wake in large and populous cities and in vast industrial centers.

#### NATIONS' RESOURCES DEPLETED

It is with that same anguish that We look upon the depleted resources of nations and upon the millions of people who are being hurled into a state of misery and total exhaustion by this ruthless conflict and by its brutal violence.

And while the strength and health of a great part of youth which was in the process of maturing are being weakened through the privations imposed by the present scourge, the war expenditures and debts are rising to levels never dreamed of before.

Such large-scale disbursements, giving rise as they

must to contraction of the forces of production in the civil and social field, cannot but be the basis for serious anxiety on the part of those who turn their thoughts with preoccupation toward the future.

The very idea of force stifles and perverts the rule of law, offers the possibility and free opportunity to individuals and to social or political groups to violate the property and the rights of others and permits all other destructive forces to upset and agitate the civil atmosphere until it becomes a raging tempest, and you shall see the notions of good and evil, or right and injustice, lose their well-defined outlines, become blunted and confused and finally threaten to disappear.

Those who, by virtue of the Pastoral Ministry, are enabled to penetrate the depths of men's hearts, know and see what an accumulation of sorrows and unspeakable anxieties take root in many souls and diminish therein the longing for the enjoyment of labor and life; sorrows and anxieties which suffocate men's spirits and render them silent and indolent, suspecting, and almost devoid of hope in the face of the events and requirements of the times.

#### NO VISIBLE ROAD TO ACCORD

These are anxieties of the soul which no one may take lightly if he has at heart the genuine good of peoples and desires to promote a return in the near future to normal and ordered conditions of life and action. Faced with this view of the present, men sense a feeling of bitter disappointment which has invaded their very hearts, especially since there appears today to be no open road to agreement between the belligerent parties whose reciprocal war aims and programs would seem to be irreconcilable.

When the causes of the present calamities are examined, causes which leave mankind perplexed, the opinion is frequently ventured that Christianity has

failed in its mission. Whence comes such an accusation and by whom is it made? Would it be from those Apostles who were the glory of Christ? From those heroic and zealous exponents of faith and justice? From those pastors and priests, heralds of Christianity, who in suffering persecutions and martyrdom brought about the civilization of barbarous peoples and prostrated them in devotion before the altar of Christ? Would it be that such an accusation was made by those noble men who initiated the Christian civilization ( who saved the remnants of the wisdom and art of Athens and Rome, who united peoples in the name of Christ, who taught wisdom and virtue, who raised the cross above the airy pinnacle and vaults of the cathedrals, those replicas of heavenly beauty and monuments of faith and piety which still elevate their lofty and venerable towers in the midst of the ruins of Europe? Would it be they who make that accusation?

### CHRISTIANITY HAS NOT FAILED

No! Christianity, whose force derives from Him Who is the Way, the Truth and the Life and Who is with it and shall remain with it until the consummation of the world, has not failed in its mission but men have rebelled against that Christianity which is true and faithful to Christ and His doctrine.

In its place they have fashioned Christianity to their liking, a new idol which does not save, which is not opposed to the passions of carnal desires nor to the greed for gold and silver which fascinates, nor to the pride of life; a new religion without a soul or a soul without religion, a mask of dead Christianity without the spirit of Christ. And they have proclaimed that Christianity has failed in its mission!

Let us burrow deeply into the conscience of modern society. Let us seek out the root of the evil. Where does it thrive? Here again, of course, We do not wish

to withhold the praise due to the wisdom of those rulers who either favored always or who desired and were capable of restoring to their place of honor, to the advantage of the people, the values of Christian civilization in the amicable relations between Church and State, in the safeguard of the sanctity of marriage, in the religious education of youth.

But We cannot close Our eyes to the sad spectacle of the progressive dechristianization, both individual and social, which from moral laxity has developed into a general state of weakness and brought about the open denial of truth and of those influences whose function it is to illuminate our minds in the matter of good and evil and to fortify family life, private life and the public life of the State.

### RELIGIOUS ANEMIA GRIPS WORLD

A religious anemia, like a spreading contagion, has so afflicted many peoples of Europe and of the world and has created in their souls such a moral void that no spurious and pharisaical religious organization and no national or international mythology will serve to fill this emptiness.

Is it not true that for decades and centuries past men have directed their every thought, word and deed to their sworn objective of tearing from the hearts of our young and old alike their faith in God, the Creator and Father of all, rewarder of good and avenger of evil? And have they not striven for the accomplishment of this goal through a process of radical change in education and instruction, opposing and oppressing by every art and means the diffusion of the spoken and printed word, and by the abuse of scientific knowledge and political power the religion and the Church of Christ?

For the human spirit, overwhelmed in the confusion



of this moral abyss, by its alienation from God and Christian practices, no other course remained but that of turning all its thoughts, purposes and enterprises and every evaluation of men's possessions, actions and labor and directing them to the material world, striving and sweating with might and main to spread out in space, to surpass all previous accomplishments in the attainment of riches and power, to engage in a competition of speed, to produce in greater quantity and quality everything that material advancement and progress seemed to require.

#### EFFECT OF MATERIAL STRIVING

Hence We witnessed in the political sphere the prevalence of an unrestrained impulse toward expansion and mere political advantage, to the disregard of moral principle; in the field of economics the domination of great, gigantic enterprises and trusts; in social life, the uprooting and crowding of masses of the people in distressing and excessive concentration in the great cities and centers of industry and commerce, with all the uncertainty which is an inevitable consequence when men in large numbers change their home and residence, their country and trade, their attachments and friendships.

It followed from this, then, that the contact and relationship between men in their social life took on a character that was purely physical and mechanical, with a contemptuous disregard for every reasonable moderation and consideration. The rule of external compulsion, mere possession of power, overruled the norms of right and order governing human association and community life, which, emanating from God, determine the natural and supernatural relationship that should prevail in the co-existence of law and love as applied to the individual and to society.

The majesty and dignity of the particular social

groups became a dead letter, degraded and suppressed by the idea that might makes right. The right to private property became, for some, a power to be used for the exploitation of the labor of their fellowmen; in others that right enkindled a spirit of jealousy, intolerance and hatred; and the organization that resulted therefrom was converted into a powerful weapon to be used in conflict by the contending parties to gain the advantage of their particular interests.

### BONDAGE OF THE INDIVIDUAL

In some countries a godless and anti-Christian conception of the State bound the individual to itself with its vast tentacles in such a way as to almost deprive him of all independence, and this no less in his private than in his public life.

Who today can be surprised that such radical opposition to the principles of Christian teaching has finally found its outlet in so intense a clash of internal and external enmities as to lead to the extermination of human lives and the destruction of worldly goods?

The spectacle which we are now beholding with such profound sorrow is the unhappy consequence and fruit of the social condition we have described. The war, far from arresting this influence and development, promotes it, accelerates it and spreads it with increasing ruin the longer it endures, rendering the catastrophe ever more general.

From Our words, directed against the materialism of the past century and of the present time, it would be wrong to deduce a condemnation of technical progress.

No, We do not condemn that which is a gift of God, Who, just as He causes the bread-yielding wheat to rise from the sod of the earth, has also hidden in the bowels of the earth from the time of the world's

creation treasures of fire, of metals, of precious stones to be uncovered by the hand of man for his needs, for his works and for his progress.

The Church, mother of so many universities of Europe, while continuing to exalt and gather together the most fearless masters of the sciences and explorers of nature, does not fail at the same time to bear in mind that all God's gifts and the very freedom of the human will itself can be used in a way to merit praise and reward, or blame and condemnation. Thus, it has happened that the spirit and the tendency with which technical progress was often put to use have brought it about that in our time technology must expiate its error and be, as it were, its own avenger by producing instruments of destruction which destroy today what it had erected yesterday.

#### SOLE INDICATED REMEDY

In the face of the enormity of the disaster which has had its origin in errors We have indicated there is no other remedy than that of a return to the altars, at the foot of which numberless generations of the Faithful in former times drew down upon themselves Divine blessings and moral strength for the fulfilment of their duties, a return to the Faith which enlightened individuals and society as a whole, and indicated to them their respective rights and duties, a return to the wise and unshakable norms of the social order which, in affairs of national as well as international import, erect an efficacious barrier against the abuse of liberty and against the misuse of power.

But the recall of these beneficent sources must be especially loud, persistent and universal in that hour when the old order will be about to give way and cede its place to the new.

The future reconstruction will present and offer very valuable opportunities to advance the forces of

good but it will also be fraught with the danger of a lapse into errors which will favor the forces of evil and there will be demanded prudent sincerity and mature reflection, not only by reason of the gigantic difficulty of the task but also because of the grave consequences which, in the case of failure, would result in both material and spiritual spheres.

There will be required broad intellects and will, strong in their purposes; men of courage and enterprise, but above and before all, there must be consciences which, in their planning, in their deliberations and in their actions, are animated, moved and sustained by a lively sense of responsibility and which do not shrink from submission to the holy laws of God.

#### JUDGEMENT OF SAINT AUGUSTINE

For if, to the vigor which shapes the material order, there be not united in the moral order the highest reflection and sincere purpose, then, undoubtedly, we will see verified the judgment of Saint Augustine: "They run well but they have left the track; the farther they run the greater is their error for they are going ever farther from their course."

Nor would it be the first time that men who, in the expectation of being crowned at war's end with the laurel wreath of victory, have dreamed of giving to the world a new order by pointing out new ways which in their opinion lead to well-being, prosperity and progress. Yet whenever they have yielded to the temptation of imposing their own interpretation, contrary to the dictates of reason, moderation, justice and the nobility of man, they have found themselves disheartened and stupified in the contemplation of the ruins of deluded hopes and miscarried plans.

Thus, history teaches that treaties of peace stipulated in a spirit and with conditions opposed both to the dictates of morality and to genuine political

wisdom has had but a wretched and short-lived existence, and so have revealed and testified to an error of calculation. Human, indeed but fatal nonetheless.

### COOPERATION FOR PEACE

Now the destruction brought about by the present war is on so vast a scale that it is imperative that there be not added to it also the further ruin of a frustrated and deluded peace. In order to avoid so great a calamity it is fitting that in the formulation of that peace there should be assured the cooperation, with sincerity of will and energy, with the purpose of a generous participation not only of this or that party, not only of this or that people, but of all people, yea, rather of all humanity. It is a universal undertaking for the common good which requires the collaboration of all Christendom in the religious and moral aspects of the new edifice that is to be constructed.

We are, therefore, making use of Our right; or better, We are fulfilling Our duty as today, on this eve of the Holy Feast of Christmas, the Divine dawn of hope and of peace for the world, with all the authority of Our apostolic ministry, and with the fervent impulse of Our heart, We direct the attention and the consideration of the entire world to the dangers which lie in wait to threaten a peace which is to be the well-prepared basis for a truly new order and which is to fulfil the expectation and desires of all peoples for a more tranquil future.

### NEW ORDER OF MORAL LAW

Such a new order, which all peoples desire to see brought into being after the trials and the ruins of this war, must be founded on that immovable and unshakable rock, the moral law which the Creator Him-

self has manifested by means of the natural order and which He has engraved with indelible characters in the hearts of men: that moral law whose observance must be inculcated and fostered by the public opinion of all nations and of all States with such a unanimity of voice and energy that no one may dare to call into doubt or weaken its binding force.

Like a shining beacon, this moral law must direct by the light of its principles the course of action of men and of States, and they must all follow its admonishing, salutary and profitable precepts if they do not wish to abandon to the tempest and to ultimate shipwreck every labor and every effort for the establishment of a new order.

Consequently, recapitulating and integrating what We have expounded on other occasions, We insist once again on certain fundamental conditions essential for an international order which will guarantee for all peoples a just and lasting peace and which will be a bountiful source of well-being and prosperity.

Within the limits of a new order founded on moral principles there is no room for the violation of the freedom, integrity and security of other States, no matter what may be their territorial extension or their capacity for defense.

#### DUTY OF THE POWERFUL STATES

It is inevitable that the powerful States should, by reason of their greater potentialities and their power, play leading roles in the formation of economic groups comprising not only themselves but also smaller and weaker States as well, it is, nevertheless, indispensable that in the interests of the common good they, as all others, respect the rights of those smaller States to political freedom, to economic development and to the adequate protection, in the case of conflicts between

nations, of that neutrality which is theirs according to the natural, as well as international, law.

In this way, and in this way only, shall they be able to obtain a fitting share of the common good and assure the material and spiritual welfare of the peoples concerned.

Within the limits of a new order founded on moral principles, there is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility. The more conscientiously the government of the State respects the rights of minorities, the more confidently and the more effectively can it demand from its subjects a loyal fulfilment of those civil obligations which are common to all citizens.

#### RESOURCES MUST BE SHARED

Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.

In this regard, it is for Us a source of great consolation to see admitted the necessity of a participation of all in the natural riches of the earth, even on the part of those nations which in the fulfilment of this principle belong to the category of "givers" and not to that of "receivers."

It is, however, in conformity with the principles of equity that the solution to a question so vital to the world economy should be arrived at methodically and in easy stages, with the necessary guarantees, drawing useful lessons from the omissions and mistakes of the past.

If, in the future peace, this point were not to be courageously dealt with, there would remain in the relations between peoples a deep and far-reaching root, blossoming forth into bitter dissensions and burning jealousies, and which would lead eventually to new conflicts. It must, however, be noted how closely the satisfactory solution to this problem is connected with another fundamental point which We shall treat next.

### NO PLACE FOR TOTAL WAR

Within the limit of a new order founded on moral principles, once the more dangerous sources of armed conflicts have been eliminated, there is no place for a total warfare or for a mad rush to armaments. The calamity of a world war, with the economic and social ruin and the moral dissolution and breakdown which follow in its trail, should not be permitted to envelop the human race for a third time.

In order that mankind be preserved from such a misfortune it is essential to proceed with sincerity and honesty to a progressive limitation of armaments. The lack of equilibrium between the exaggerated armaments of the powerful States and the limited armaments of the weaker ones is a menace to harmony and peace among nations and demands that an ample and proportionate limit be placed upon production and possession of offensive weapons in proportion to the degree in which disarmament is effected.

Means must be found which will be appropriate, honorable and efficacious in order that the norm "pacts must be observed" will once again enjoy its vital and moral function in the juridical relations between States.

Such a norm has undergone many serious crises and has suffered undeniable violations in the past and has met with an incurable lack of trust among the various



nations and among their respective rulers. To procure the rebirth of mutual trust, certain institutions must be established which will merit the respect of all and which will dedicate themselves to the most noble office of guaranteeing the sincere observance of treaties and of promoting, in accordance with the principles of law and equity, necessary corrections and revisions of such treaties.

#### DIFFICULTIES TO BE OVERCOME

We are well aware of the tremendous difficulties to be overcome and the almost superhuman strength and good will required on all sides if the double task we have outlined is to be brought to a successful conclusion. But this work is so essential for a lasting peace that nothing should prevent responsible statesmen from undertaking it, and cooperating in it with abundant good will so that, by bearing in mind the advantages to be gained in the future, they will be able to triumph over the painful remembrances of similar efforts doomed to failure in the past and will not be daunted by the knowledge of the gigantic strength required for the accomplishment of their objective.

Within the limits of a new order founded on moral principles, there is no place for the persecution of religion and of the Church. From a lively faith in a personal and transcendent God, there springs a sincere and unyielding moral strength which informs the whole course of life; for faith is not only a virtue, it is also the Divine gate by which all the virtues enter the temple of the soul and it constitutes that strong and tenacious character which does not falter before the rigid demands of reason and justice.

This fact always holds true, but it should be even more evident when there is demanded of the statesman, as of the least of his citizens, the maximum of

courage and moral strength for the reconstruction of a new Europe and a new world on the ruins accumulated by the violence of the World War and by the hatred and bitter disunity among men regarding the social question which will be presented in the post-war period in a form more acute than ever.

### FAITH IN A PERSONAL GOD

Our predecessors, and We ourselves, have set forth principles for its solution. It is, however, well to bear in mind that these principles can be followed in their entirety and bear their fullest fruit only when statesmen and peoples, employers and employes, are animated by faith in a personal God, the Legislator and Judge to whom they must one day give an account of their actions; for while unbelief which arrays itself against God, the Ruler of the universe, is the most dangerous enemy of a new order that would be just, on the other hand, every man who believes in God is numbered amongst his partisans and paladins.

Those who have faith in Christ, in His divinity, in His law, in His work of love and of brotherhood among men, will make a particularly valuable contribution to the reconstruction of the social order.

All the more priceless, therefore, will be the contribution of statesmen who show themselves ready to open the gates and smooth the path for the Church of Christ so that, free and unhindered, it may bring its supernatural influence to bear in the conclusion of a peace among nations and may cooperate with its zeal and love in the immense task of finding remedies for the evils which the war will leave in its wake.

For this reason We are unable to explain why it is that in some parts of the world countless legislative dispositions bar the way to the message of the Christian faith while free and ample scope is given to a

propaganda that opposes it, youth is withdrawn from the beneficent influence of the Christian family, alienated from the Church, educated in a spirit contrary to the teachings of Christ and imbued with ideas, maxims and practices which are anti-Christian, the work of the Church for the care of souls and for charitable enterprises is rendered arduous and less efficacious while its moral influence on individuals and on society is disregarded and rejected.

All these forms of resolute opposition, far from being mitigated or eliminated in the course of the war, have, on the contrary, in many respects become even more marked.

#### SPIRIT OF CHURCH'S FOES

That all this, and even more, should be continued in the midst of the sufferings of the present time is a sad commentary on the spirit which animates the enemies of the Church in imposing upon the Faithful, already bearing many heavy sacrifices, the irksome and the troublesome burden of a bitter anxiety which weighs upon their consciences.

We love, and in this We call upon God to be Our witness, We love with equal affection all peoples, without any exception whatsoever, and in order to avoid even the appearance of being moved by partisanship We have maintained hitherto the greatest reserve.

But the measures directed against the Church and their scope are of such a nature that We feel obliged, in the name of truth, to say a word about it, if only to eliminate the danger of unfortunate misunderstandings amongst the Faithful. We behold today, beloved children, the God Man, born in a manger to restore man to the greatness from which he had fallen through his own fault and to place him once again on the throne of liberty, of justice and of honor which centuries of error and untruth had denied him.

The foundations of that throne shall be Calvary. It shall be enriched, not with gold or silver, but with the blood of Christ, the Divine Blood which has overflowed upon the world for twenty centuries to give a scarlet hue to the cheeks of His spouse, the Church, and which, in purifying, consecrating, sanctifying and glorifying its children, takes on the brilliance of heaven.

O Christian Rome, that Blood is your life. By reason of that Blood, you are great and even the ancient ruins of your pagan greatness are seen in a new light and the codices of the juridical wisdom of the praetors and the Caesars are purified and consecrated. You are the mother of higher and more human justice which does honor to you, to your See, and to those who hear your voice.

You are the beacon of civilization and civilized Europe and the world owes to you all that is most sacred and most saintly, all that is most wise and most honorable.

In the exalted tradition and proud history of their peoples, you are the mother of charity. Your splendor, your monuments, your hospices, your monasteries, your convents, your heroes and your heroines, your voyages and your missions, your generations and your centuries, with their schools and universities, all bear testimony to the triumphs of your charity, that charity which embraces all, suffers all, hopes for all, becoming all things to all men, consoling and comforting all, curing all and recalling them to that liberty given them by Christ, uniting all peoples in the peace of brotherly love, that charity which brings together all men, regardless of country, language or custom, into one united family and makes of the entire world one common fatherland.

From this Rome, center, rock and teacher of Christianity, from this city called eternal by reason of its relation with the living Christ rather than because of

its association with the passing glory of the Caesars; from this Rome, in Our ardent and intense longing for the welfare of individual nations and of all humanity, We direct our appeal to all beseeching and exhorting that the day be not delayed in which, wherever today hostility against God and Christ is dragging men to temporal and eternal ruin, a fuller religious consciousness and new and higher objectives may prevail, and that on that day there may shine resplendently over the manger of the new order among peoples, the guiding star of Bethlehem, herald of a new order that will rouse all mankind to sing with the angels, "Glory to God in the highest," and to proclaim as the gift bestowed at last by Heaven upon the nations of the earth, "peace to men of good-will."

#### BLESSING TO ALL MANKIND

At the dawning of that day with what great joy will nations and rulers, freed in mind from the fear of the insidious dangers of further conflict, transform the swords, nicked and jagged from constant use against their fellowman, into plows with which to furrow the fertile breast of the earth under the sun of heavenly benediction and to wrest from it their daily bread dampened, now by the sweat of their brows but no longer bathed in blood and tears of sorrow! In expectation of that happy day, and with this longing prayer upon Our lips, We send our greeting and Our blessing to all Our children of the entire universe.

May Our benediction descend in more generous measure on those priests, religious, and lay persons who are suffering pain and anguish because of their Faith. May it also descend upon those who, though not members of the visible body of the Catholic Church, are near to Us in their faith in God and in Jesus Christ and share with Us Our views with regard

to the provisions for the peace and its fundamental aims.

May it descend with a quickened heartbeat of affection upon all those who are groaning under the weight of the sadness and the cruel anguish of the present hour.

May it be a shield to the soldiers under arms, a healing remedy to the sick and wounded, a comfort to the prisoners, to those expelled from their native land, to those who are far from their homes and loved ones, to those deported to foreign lands, to the millions of wretched who, at every hour, must bear up under the gnawing pangs of hunger.

May it be a sweet balsam to all sorrow and misfortune, a support and consolation to all the suffering and needy as they wait in expectation of a friendly word that may infuse into their hearts strength, courage and the comforting sense of compassion and fraternal assistance.

Finally, may Our blessing rest upon those whose hands have been extended in mercy and in a spirit of generous and inexhaustible sacrifice to provide Us, above the limitations of Our own, with the means which have enabled Us to assuage the tears and allay the poverty of many, especially of the most wretched and abandoned victims of the war and in this way to make them realize how Divine goodness and loving kindness, which have their highest and most surpassing revelation in the Infant of the Manger, who by His poverty wished to make us rich, never cease in all the vicissitudes of time and misfortunes to live and have their practical exemplification in the Church.

To all We impart, with profound paternal love and from the fullness of Our heart, the Apostolic Benediction.

# **Pope Pius XI on Communism and Nazism**

**MOST REV. JOHN T. MCNICHOLAS, O.P.**

*Excerpts from the Pastoral Letter of the Archbishop of Cincinnati issued in October, 1941.*

We deem it our duty at this time, in order to guide the Faithful, to interpret with the limitations which our office places upon us, first, the words of Pope Pius XI regarding Nazism and the German people and, secondly, the words of the same Holy Father regarding Sovietism and the Russian people.

We speak only as a Catholic Bishop, and we wish in no way to enter the arena of politics.

Pope Pius XI in his letter to Germany on March 14, 1937, clearly and courageously disclosed to the whole world the horrors and aberrations of Nazism; the denial of God; the failure to keep agreements; the deification of the Reich; the usurpation of the powers that belong to God, to religion, to parents; the falsification of Christian terminology; the betrayal of the eternal principles of objective morality; the rejection of the God-given rights that belong to every man as a human person.

Pope Pius XI, with all the force of his strong character, revealed Nazism to the world for what it truly is—a godless tyrant aroused, wholly untrustworthy, destroying ruthlessly and with murderous brutality. In the words of the Pope, “the machinations (of Nazism) from the beginning had no other aim than a war of extermination” (of the Church).

We must remember, however, that the late Holy Father made a clear distinction between Nazism and Germany. Pope Pius XI did not condemn the whole German people. Neither must we. He condemned the system. He condemned unequivocally Nazism, and he

tells us "a more bitter suffering in our pastoral care we have not than to hear that 'many leave the way of truth.'" In his consolation and pride in the German people he applied to himself the words of Saint John the Evangelist: "I have no greater joy than to hear that my children are walking in the truth."

### CITES FAITHFUL IN REICH

Envisioning the laity of Germany who were steadfast to the Divine teachings of Christ and unswerving in their devotion to His Church, the late Pope said:

Before our eyes stands the countless throng of faithful sons and daughters, for whom the suffering of the Church in Germany and their own suffering has in no way diminished their devotion to the cause of God, their tender love for the Father of Christendom, their obedience to their Bishops and priests, their cheerful readiness, come what may, to remain true in the future to what they have believed and have received from their forefathers as a sacred inheritance. From a heart that is deeply moved We send them all Our paternal greeting.

To the suffering children of the Reich, Pope Pius XI addressed these consoling words:

Then—of this We are certain—will the enemies of the Church, who fancy that her hour has come, soon recognize that they rejoiced too soon and were too quick to dig her grave. Then will the day come when, instead of the too hasty songs of victory raised by the enemies of Christ, the *Te Deum* of liberation can rise to heaven from the hearts and lips of Christ's faithful; a *Te Deum* of thanks to the Highest; a *Te Deum* of joy, that the German people, even in its erring sons of today, has trodden the way of religious home-coming, that they once more bend the knee in faith purified by suffering before the King of time and eternity. . . . We have no more heartfelt wish than the restoration of a true peace between the Church and the State in Germany.

### RUSSIAN SITUATION

From both priests and people we learn of their perplexity regarding the Russian situation. The words of our late beloved Holy Father are quoted and interpreted in a sense that would determine the course of action that our Catholic people, and even our govern-



ment, must follow if they are to be guided by moral principles. In the interest of souls, of truth, and of the unity of our people, we wish to give an objective interpretation which we base on a study of the document, *Atheistic Communism*, and of the mind of the late Pontiff. It is necessary that we again recall that Pope Pius XI kept clearly before his mind the distinction between the system of Sovietism and the Russian people.

The Holy Father condemned, without qualification, atheistic Communism. The Pontiff had no choice of any other course. He could never, for an instant, admit that a personal, omnipotent God did not exist. His crushing condemnation of atheism, therefore, lasts until the end of time.

We ask our priests and people to examine the text of paragraphs 57 and 58 of our late Holy Father's Encyclical on *Atheistic Communism*.<sup>\*</sup> They must be accurately examined in the light of their natural context. Paragraph 58 reads as follows:

See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.

The meaning of this paragraph is made clear by the context of the Pontifical document in the paragraph immediately preceding. This paragraph 57 reads as follows:

On this point We have already insisted in Our Allocation of May 12th of last year, but We believe it to be a duty of special urgency, Venerable Brethren, to call your attention to it once again. In the beginning Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by

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<sup>\*</sup> CATHOLIC MIND, April 22, 1937.

trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive. Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into Soviet legislation as a proof that Communism is about to abandon its program of war against God."

In the light of the context it is clear that the Supreme Pontiff admonished the Faithful that in their localities there can be no cooperation with Communists, not even in affairs that were apparently initiated to promote humanitarian interests or to advance laudable movements which are "in perfect harmony with the Christian spirit and the doctrine of the Church," because the Communists would take advantage of this collaboration to make known their Bolshevik program and to gain a victory for it.

#### TACTICS NOT TRUSTWORTHY

For us the obvious meaning of these two paragraphs quoted from the Encyclical is that the holy Pontiff charged the Ordinary of this Diocese, as he charged the Ordinaries of all Dioceses, to allow within the limits of his jurisdiction no collaboration whatever with Communists under any guise whatsoever, even in humanitarian or praiseworthy affairs. The tactics of Communists cannot be trusted in this locality. They

cannot be trusted in any locality in which they try to gain a foothold.

However strongly we condemn Sovietism and all the satanic crimes that can be charged to it, we must not, from the words of Pope Pius XI cited above in paragraphs 57 and 58, say that the great and courageous Pope was laying down a course of action governing our country and all other countries regarding every future circumstance whatsoever, especially in a war of defense. Such an interpretation seems to us extreme, and, indeed, unfair to the memory of the glorious Pontiff. Pope Pius XI wished only to condemn atheistic Communism and its tactics and did so in language that no one can fail to understand. He gave directions to local Ordinaries that cannot be misunderstood.

We must not forget that the suffering and persecuted people of Russia, deprived of freedom and put in bondage, have still some rights.

In interpreting the words of Pope Pius XI, we must, as far as possible, know his mind regarding the Russian people and his affection for them. In the very document in which the Holy Father condemns atheistic Communism he expresses his paternal and compassionate benevolence for the Russian people. In paragraph 24 we find these words of the Sovereign Pontiff:

In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many were deceived by fallacious hopes. We blame only the system, with its authors and abettors who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

#### SENT RELIEF MISSION

In 1922 Pope Pius XI sent a relief mission into the

Soviet Union to aid the Russian people, even though in that very year he condemned atheistic Communism in a special allocution. We have here, in the efforts of the Holy Father to relieve the Russian people, another evidence of his universal charity. We have also a clear evidence of the exercise of his duty as the universal teacher of faith and morals in his condemnation of the hideous blight of atheistic Communism.

On June 30, 1930, Pope Pius XI ordered that the prayers said after every Low Mass should be offered up that religious tranquility and the liberty of professing their faith might be restored to the afflicted people of Russia. The Holy Father directed bishops and priests to remind the Faithful frequently of the intention for which these prayers are offered by the Universal Church. We continue day by day to say these prayers after Low Mass for the Russian people. This charity of Pope Pius XI is surely an evidence of his "warmest paternal affection."

If we keep in mind the clear distinction that Pope Pius XI made between the system of atheistic Communism, which he condemned, and the Russian people, whom he loved, we shall be able to rid ourselves of much perplexity regarding the Russian question. The saintly Pope made the same distinction between the system of Nazism and the German people. His Holiness issued his two epochal Encyclicals on Nazism and Atheistic Communism within five days.

The universal charity binding the Supreme Pontiff, more than any other person on earth, made Pope Pius XI love the German and Russian peoples, however much His Holiness condemned their systems of government. He loved all peoples and races and individuals because of the value of their immortal souls and the hope of their eternal salvation.

In attempting to clarify the words of Pope Pius XI regarding paragraph 58 of *Atheistic Communism*, we do not wish to enter the domain of politics. But

we do say most positively, after studying the words and the mind of Pope Pius XI, that this paragraph was not given as a moral direction to governments regarding aid or refusal of aid to Russia in case of a war of defense. The same must be said regarding diplomatic relations with Russia.

### RENEWS RECOMMENDATION

On March 25, 1938, in a pastoral letter on *Communist Mentalities*, we made the following recommendation, which we renew:

We ask all parish priests to urge their people to say the prayer of the Angelus daily that the mystery of the Incarnation of the Son of God be accepted; that the Lord Christ be acknowledged as the Divine Saviour of the world; that the strength of atheistic Communism, which enslaves man, may be broken; that the Communists may be converted; and that the Kingdom of God, in which man is ennobled, may be extended.

We ask that all continue to pray earnestly that God may guide the officials of our country so that they may do what is best for our citizens and for the peace and restoration of a shattered and war-mad world.

## The Need of Native Priests in Missions

REV. JOSEPH M. LYNCH

*Secretary, Society of Saint Peter the Apostle for Native Clergy.*

**T**HE growth of interest in the work of the native clergy is one of the most encouraging features of the mission history of our times. It indicates a deepening understanding of the vital role of the native priest laboring among his own people and the necessity of cooperation not only among the missionaries themselves but also among the Catholics at home.

The present situation in Europe is one of peril for the future of the missions because of the war enslavement of many of the populations which have been the providers of missionary personnel and funds in the past. Consequent deplorable effects on the missions can be alleviated only by an intensification of zeal and charity in behalf of the native clergy and the mobilization of mission aid from nations fortunate enough to enjoy the blessings of peace.

It is not sufficiently realized that the native clergy are essential not alone to the missions but to the entire Church. As far back as 1895 the famous French missionary, Bishop Cousin, wrote from Japan: "What would be the most beautiful missions without a native clergy? Merely brilliant meteors piercing the sky and disappearing in space." Another illustrious missionary, Bishop Kleiner, declared sixty-five years ago: "No work is more important, for without the native clergy the work of the conversion of the infidel will always miss the surest way to progress and stability."

The great Apostles, SS. Peter and Paul, were the first advocates of a native clergy. History shows that they chose deacons and later priests and bishops among their converts. Timothy in Ephesus. Titus in Crete and Ignatius of Antioch are outstanding examples. As a matter of fact, if priests had to be furnished the Roman Empire and the early Church only from Tarsus in Galicia where would be the Rome of today? Where would be the Church in Germany if its clergy had to be recruited only from the English monasteries which sent Boniface to the Rhineland? What would be the plight of our own country if the annual supply of priests had to be found from outside?

#### WORK OF CLERGY SOCIETY

Latest figures reveal that in 1939 some four hundred native priests were ordained, eighty per cent of whom

owe their education in whole or in part to the Society called St. Peter the Apostle for Native Clergy which was founded in 1889. Its humble and farsighted founders, Stephanie and Jeanne Bigard, anticipated the action of the Papacy, especially that of Pius XI and reechoed to the Catholic world the place held by the native clergy in the mind and heart of the Church. As a result of the generosity of its members, a heavy burden has been lifted from the shoulders of missionary bishops and permitted them to organize their apostolic advance without disquieting fears as to the most important element of the future.

Many native seminaries have been erected by this Society in different mission lands. Even though it could not finance all candidates who sought admission to the sanctuary let it be remembered that without it many would not have even a roof to shelter them or professors to teach them or classrooms in which to carry on their studies. In fact, without its assistance, in the face of worldwide economic and political distress, the multiplication of ecclesiastical divisions in mission lands would never have been able to keep pace with the rapid increase of converts and clerical personnel.

The ordination of a native priest in the missions is a proof that the efforts of the foreign missionaries have been crowned with success. It is also a reward for all the heroic labors and sacrifices they have made to lift the people among whom they labor to the level of Christian culture and civilization. It is a visible manifestation of the degree of Christian maturity reached by the native candidate realizing the hopes and prayers of all missionaries from the first moment of their arrival.

#### SUCCESS OF NATIVE CLERGY

The progress of this apostolate, despite the tremen-

dous obstacles it encounters, has, therefore, been little short of astounding. Whereas fifty years ago there was practically only a handful of native clergy and fewer seminaries, today there are over 7,000 native priests, who judged by external or internal standards, are an honor to Christianity and its pioneers. The native seminaries, major and minor, are sending forth with admirable efficiency a yearly supply of some 400 priests.

An understanding of the work of the native clergy should stimulate greater interest in their need and a deeper realization of their immense potentiality for the spread of the Faith.

To evangelize unbelievers, to widen frontiers, and include them finally in the ever increasing empire of Christ, foreign missionaries are an absolute requirement, whether they be European or American. Since they transmit the elementary knowledge of Christianity they, more than any other, are ideally adopted to fill this role capably and thoroughly. But once the foreign missionaries have organized the visible Church with its schools, dispensaries and hospitals in a given territory, the conditions and needs become different.

The missionary has given the new Christians a consciousness of their human dignity; he has awakened infinite hopes within them; he has opened up to them boundless spiritual treasures to maintain their supernatural life whose very existence they but lately learned. Grown in their estimate of themselves they wish naturally to preserve not only their personal dignity but also their national customs and language and outlook in life. No one is better qualified to furnish them the strength they need in order to remain Christian and become holier under its guidance. No one better than he will make the Catholic Church real to them or will make them more readily see that she is the universal Mother instituted for them.



## PROBLEMS OF FOREIGNERS

Foreign missionaries will never be numerous enough to convert the pagan world. Native priests are consequently urgently needed to assist them and eventually be their successors. The peculiar advantages of the native clergy when carefully trained will be clear from a comparison. First of all, foreign missionaries, no matter how well disposed, are foreigners and as such they are looked upon with disfavor by very many who regard them as intruders, as men who have no right to interfere with the people of the country, no business being there. The extent of their influence is thereby impaired.

With the native priests this drawback does not exist. They are in their own country, at home in every portion of it. They have the right to practise the religion of their choice, to preach it and to adopt it. Native priests cannot be prevented from proclaiming from the house-tops what they believe to be true. This is the native's inherent right everywhere.

Great advantage comes from their knowledge of the vernacular. When a foreign missionary sets foot in a country he is an adult and his memory is not always retentive for the language he must master. Long years of study are oftentimes necessary before he can speak it fluently and make himself understood. Without at least a working knowledge of the language, the missionary's influence is restricted. He cannot win the attention and respect of the native. To bring this home, we have only to visualize the difficulties of a priest in the ministry in our own country who does not possess a perfect command of the English language. When one considers that in India alone there are 147 languages and innumerable dialects one can estimate the almost insuperable barriers separating race from race.

The native candidate to the priesthood has this great

advantage: he knows his native tongue, and later as a priest can explain the precepts of the Catholic religion enshrined, as it were, in the images and idioms of his people. Can there be a more compelling argument for the erection and increase of native seminaries? There can be no native clergy without local seminaries.

### APPEAL TO AMERICANS

The work of the native clergy should appeal in a very personal way to our American clergy and laity and receive from them wholehearted encouragement and support. American Catholics are among the few peoples of the world today who are permitted by their government and who are personally capable of serving the missions. We should take the place of apostolic Holland which, with a Catholic population six times less than ours, led the world in offerings to the Society of Saint Peter. And this after generously sustaining all other general and particular missionary endeavors.

The union of the best efforts of priests and laity is absolutely necessary if the progress of the last fifty years is not to be impaired but strengthened and increased for future achievement. As native candidates for the priesthood, though numerous, are scarcely ever able to finance their clerical education, is it not manifestly God's intention to allow us to cooperate in the apostolate for extending His Kingdom on earth by providing the means of bringing these native vocations to fruition? Hundreds of missionary bishops would build seminaries if they had the necessary funds; others having seminaries must incessantly beg for support to educate the native students who will be the apostles of tomorrow.

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Simplicity of intention setting our hearts on accomplishing God's will alone, and minding neither reputation, popularity, comfort nor success—this is the only way to gain peace.—Fr. Dignam, S.J.